

who seem to think because they can "carry a tune," as is commonly expressed, they have nothing to learn, and the preacher must do good work in the pulpit to keep the church alive. There is nothing that will awaken a sleepy congregation like a good soulstirring hymn or anthem, when rendered in a proper spirit of understanding. Singing is supposed to be the outpouring of a Christian's heart melodies but judging from the way some people drag their music in church service, their religious enthusiasm is not very great. "As a man lives so he dies. As a Christian sings so he lives." Some peoples' singing has about the same effect on a congregation as the minister who took for his text this passage of Scripture: "He giveth his beloved sleep," and when about half through the discourse he gazed upon his slumbering congregation and said, "Brethren, it is hard to realize the unbounded love which the Lord appears to have for a large number of my audience." Let us all wake from our slumbers, and sing as becometh Christians, and we will have better sermons and less sleepers in our churches. Let us sing with the spirit and the understanding also.

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WHAT IS FEET WASHING?

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John 13: 1-17.

1. It was something new, it surprised Peter: "Lord, dost thou wash my feet?" v. 6. Peter did not understand it. Jesus said: "What I do thou knowest not now; but thou shalt know hereafter." v. 7. Had it been for the removal of dust, Peter would have known there and then; any three year old boy would. Peter was not a fool. The feet washing was more than physical.

2. It was something that gave part with Jesus, refusal to submit would lead to excommunication. "If I wash thee not, thou hast no part with me." v. 8. Peter desired part with Christ, submission to Christ in this act would give it. The disciple then was willing to have not only feet, but head and hands washed. These need not be washed, he had been washed or bathed. v. 10. But in washing feet a lesson was to be taught.

3. It was something spiritual. "Ye are clean but not all. For he knew who should betray him, therefore, said he, 'ye are not all clean.'" vs. 10, 11. He knew Judas would betray him, hence he said: "Ye are not all clean." Did he have reference to clean bodies? All could be and no doubt all were clean. The very fact that they were at such a feast is evidence they were all clean in body. The

Master intimates it in v. 10, but they were not all clean spiritually. Judas was unclean, hence he said: "Ye are not all clean."

4. It is something that shows Christ we do not desire to be greater than himself, he said he was our "Lord and Master." v. 13. He washed the disciples feet, they were to wash "one another's feet." Refusal would make them in appearance greater than he. They could not afford to take such a position, neither can we. Christ is our Lord and Master, and refusal is a manifestation of pride and rebellion.

5. It is something we ought to do: "Ye also ought to wash one another's feet." v. 14. No use to quibble about the word ought. It means obligation. Paul said: "So ought men to love their wives." Eph. 5: 28. Ought means something here. "Thou oughtest therefore, to have put my money to the exchangers." Matt. 25: 27. Because he did not do what he ought to do, he was cast into outer darkness. Some one has said: "God is in the word ought, and therefore it outweighs all but God." It means just as much in John 13, as it does in Eph. 5 or Matt. 25.

6. It is something for which we have a divine example: "I have given you an example that ye should do as I have done to you." v. 15. The Ausburg Sunday-school teacher says: "The Master here doth not only rule the scholar's book for him, but writes him a copy with his own hand." A copy is written for the scholar to follow. Christ gives us the example we are to follow. The closer we keep to the copy, the better the writing.

7. It is something that adds to our happiness: "Happy are ye if ye do them." v. 17. The "these things" were the things Jesus had just done and spoken of; doing them brings satisfaction, happiness. The word "happy" is expressed in the word blessed, found in Rev. 22: 14. "Blessed are they that do his commandments, that they may have right to the tree of life." Truly happiness must come from doing, and the doing must be according to the teaching of Jesus.

PASSING OVER THE LINE.

DAISY E. RIGGLE.

We meet to-day to worship and adore the author and finisher of our being. We meet to enjoy pleasant associations with friends old and new.

In consideration of these facts, let us enjoy this another manifestation of the love of God that we who have heard the blessed voice have not been permitted to harden our hearts to its pleading but have

"passed over the line;" passed from the haunts of sin to a closer communion with our Lord and Master; have said like Paul of old, "I am determined that I will know nothing but Jesus Christ and him crucified."

It is so convenient for us in making illustrations to represent them by use of a line, and this is not only true in science but also in the pathway of life.

When Christ was teaching in the world he drew a line. He drew it between the good and bad, the pure and impure, the godly and the ungodly.

On one side of this line were sickness, sin and death; on the other joy and life. This same line exists to-day. The tender loving voice of Christ is constantly calling us to pass over it and possess the bliss that time and tide can never take from man. Could we but realize the value of the wonderful Christmas gift God has given to the world we would be more willing to yield our hearts to the influence his precious light is constantly shedding 'round us. Life would be but a waste, a cheerless pathway, if we would be deprived of this gift, which is a light house to the soul.

Oh, the power of his love.

"Who, from a heavenly crown,
Has stooped in blood, and shame, and tears,
To bring salvation down."

Who exchanged the immortal song for clamorous angry sneer; who gave life for death.

Men who have passed over the line into the Christian ranks, have given up the rich sweets of home, have considered them as naught compared with duty, have cast them freely off, and hastened to toil for Christ, to take the missionary's weary lot and lay their bones in missionary ground.

Do we stand idly waiting? God loves the cheerful worker. All that he asks of us is to accept Christ as our friend, our guide, our helper.

We often hear the phrase "Last words of Christ," and we wonder what they will be.

To him who has accepted Christ and is standing on God's side of the line, there are none such.

Whate'er his lot may be, whate'er his trials, toil and sorrowing on these low grounds where pilgrims stay awhile, he hears in all the animating voice of the Redeemer and it says to him, "Fear not for when thou passed through the fire, I, even I, am with thee."

Yea, in death amid the tumult of the body's pain that voice is heard, telling the sufferer of comfort and support through Jordan's cold wave and its mellow tones